4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

524 *Games.*—They play a kind of *bao* with sixteen holes; they put three small stones in each hole. The boys play a kind of hockey with a wooden ball.

727 Upon return from war about two out of every three cattle go to the chief; the chief then divides his share of the cattle with his brothers, and a man who has distinguished himself in war is given a reward of cattle by the chief. A man who distinguishes himself in war is also often given a wife without payment.

262 *Food, etc.*—They eat practically all meat except that of the hyæna. Some young men eat leopard meat to make them fierce in fighting; the meat of a serval cat is not eaten. The women do not eat fowls; some women do not eat sheep and eggs; some eat hippopotamus meat, some not; women do not drink milk, but eat it cooked with food. They have a curious custom of mixing cow's urine with the [272 826] milk of the cow; the urine is allowed to stand a day or two to increase its flavour; they say it increases the amount of the butter and gives it a nice flavour, and it is moreover supposed to have a medicinal effect. The crested crane (*Balaerica gibbericeps*) is never killed or eaten by these people.

752 757 *Medicine, etc.*—They pierce the chest until the lung is reached for chest complaints, and they even sometimes cut a small piece out of the lung through the aperture. They have medicine for wounds and for arrow poison, also for ulcers and for purging, but not for diarrhœa. They also have medicine to avert [164] a threatened miscarriage. They profess to have a certain antidote for snake poison.[1] Venereal disease is practically unknown among the Ja-Luo.

789 Before going to war they often eat the outer seed case of a certain tree, and this is supposed to ensure their return unwounded; it is called *Ochola*.

728 *Peace ceremonies.*—They kill a sheep and put part of it into a wooden mortar used for crushing grain, and the representative of each side takes out a piece and gives it to the opposite side. An old man from the side that is beaten will go to the village of the chief of the enemy and proceed to sweep up the cattle boma; this will be accepted as a sign of submission.

231 *Killing animals for food.*—They kill oxen by sticking a knife into the jugular vein; the head of the beast must be pointed to the west during the operation. Sheep and goats are killed the same way. Fowls are strangled.

428 768 *Succession customs, etc.*—When a man dies the property goes to the brother if the children are small; if the eldest son is grown up he takes the property and gives his brothers a share; but a son is not allowed to take the amount paid by anyone who marries one of his sisters; this amount all goes to the father's brother. The brother of the deceased takes the wives, but the eldest son will probably take the youngest wife of his deceased father.

[1] After considerable difficulty I obtained specimens of the plants said to be used as antidotes for snake poison, and Dr. Rendle, of the Botanical Department, British Museum, has kindly identified the plants for me. One plant, named *Phytolacca Abyssinica*, is used internally, an infusion being made from the leaves. The other plant, *Ipomœa palmata*, is used externally, a plaster of the macerated leaves being placed on the wound. I have not been able to discover the physiological action of these plants.

14: Johnston G-4, 5 (no date) 1904 FL11 Luo FL11

They suffer not infrequently from pneumonia and other affections of the lungs, and their remedy for these maladies is to pierce a hole in the chest, and even to cut out a small piece of the inflamed lung. They have an antidote for snake poison; *remedies* for diarrhœa, constipation, ulcers; salves for wounds; and even drugs which are taken to avert threatened miscarriage. Venereal disease is practically unknown amongst this people, which, although so indifferent to nudity, is yet too moral to permit sexual intercourse with strangers.

Men and women have the same names. But in many instances,

438. THE GAME OF "BAO," PLAYED ALL OVER EAST CENTRAL AFRICA. (THE PLAYERS HERE ARE YAO SOLDIERS FROM BRITISH CENTRAL AFRICA)

whereas the root of the name is the same, it is preceded by the vowel "O" in the case of a man, and "A" in the case of a woman. For instance, "Opio" is a male name, and "Apio" is a female name.

The games they play are few. There is the well-nigh universal game of little compartments in which seeds or pebbles are put. Boys and young men sometimes play a kind of hockey, knocking about a wooden ball.

After the return from a warlike expedition two out of every three cattle go to the chief, who divides his share with his brothers, and also gives a special reward of cattle to any man who has particularly distinguished himself in war. To this hero a wife is often given for payment.

16: Northcote G-5 (no date) 1907 FL11 Luo FL11

754 The evil eye, it is claimed, can make a sound man sick, and kill a man who is
755 ill, or an unborn child. Most diseases are attributed to the evil eye or to
757 malignant spirits, and so the best remedy is to make as much noise near the sick man as possible, in order to drive the evil ones away. In addition to this universal remedy, the Jaluo use a considerable variety of herbal medicines, and they are also expert at wet and dry cupping. Sometimes, however, the treatment is of a distinctly quack nature. Some time ago a native practitioner brought a case of assault against the husband of one of his patients. The defence set up was that the accused called in the prosecutor to treat his wife, and that the latter, after much cogitation, ordered the woman to climb to the roof of her hut and stay there till she was better. Unfortunately, the patient died under her open-air cure; her husband laid her death at the doctor's door and took steps to settle his account with the professor of healing arts, with a club. On another occasion the writer was summoned to an accident in the lime quarry in the district. One of the injured was suffering from a broken thigh and internal injuries. He put on a temporary splint, sent for the Indian apothecary, and gave orders that the patient was not to be moved in the "interim." Next day, however, the apothecary found,
[752] on arriving at the scene of the accident, that a Kavirondo surgeon had been called in; the latter was much puzzled by the complications of the case, and, in order to make a better diagnosis, cut the man open, with the not unnatural result that he died.

789 But, although the wizard is held in abhorrence and dread, the rain-maker is greatly esteemed: his success probably depends upon a knowledge of the signs of the heavens, but his methods are as follows: His village is to be found as a rule near a big tree, which he asserts is sacred; when rain is wanted he gathers some herbs and puts them in a large pot containing water, which he boils beneath the holy tree. Of the decoction thus prepared he draws off a little into a smaller pot, above which he squats on his haunches. Next a reed is produced, and through this the rain-maker draws up a little of the liquid and then squirts it forth into the air after blowing through the reed and causing the fluid in the pot to bubble; the whole process being punctuated by voluble mutterings and *abracadabra*. A reputation for uncanny powers, however, can be obtained even more easily than this, as the following anecdote will show. Some time ago, during the lesser rains, the natives of the valley in which the writer's station is situate, came and complained that a famous rain-maker was deflecting all the rain to the hills, so that the crops in the valley were dying. Would the Bwana (master) send a policeman and arrest the evil-doer? The Bwana did not see his way to such an arbitrary proceeding, but, being curious to see the wizard, scribbled a few crooked lines on a sheet of paper and told the applicants to show this to the rain-maker as a sign that the Bwana wished to speak with him. Next day they came back and said that the wizard had refused to come for the reason that the letter was not genuine but had emanated from an Indian shopkeeper; the writer told them to wait a few days, meaning to postpone the matter *sine die*. It so happened, however, that that evening a tremendous

20:Ominde I-5 (ca. 1948) 1952
FL11 Luo FL11

lips. The mouth is gently raised while a small amount of the gruel is let in. Forcible feeding takes place when children begin to push the container from their lips, preferring their mothers' milk. 853

In forcible feeding, the child's head is rested against the mother's breast while the feet are firmly held in position between her thighs. If the child is difficult to manage, an assistant may be called to hold its hands. The mother rests the edge of the left hand below the child's lips and pours gruel in the hollow thus formed by the hand. While the child is crying, she closes the nostrils by pressing its upper lip against the openings. Thus in attempting to draw air through the mouth the child takes in a mouthful of gruel. The mother or the nurse may then dip her hand in cold water and wipe the child's abdomen in an attempt to cool the rapidly-swallowed food. After it has drunk a considerable quantity the child is set free. If the mother is present, it may finally be pacified by a short period of suckling.

Although women insist on this form of feeding because of its traditional value, it is also a method they use when they are in a great hurry. To have time to do their other work they must feed their children as quickly as possible. A child which has been given gruel does not cry for food for a long time.

The feeding of younger children is generally left to nurses, though often they are very young and lack experience by European standards. Sometimes a child may be found unconscious through over-feeding or prolonged choking. When this occurs, a responsible person holds the child by the legs, head downward, and then runs with it, shaking out the contents of its stomach; after which the child is laid down in a cool place to regain its strength. In extreme cases the child may die. Some children are quite unable to take gruel, and in [854] [757]